

## CHAPTER I

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## CHAPTER I

### CONCEPTUAL FRAMEWORK

#### 1.1 INTRODUCTION

Our behaviour is a product of our interaction with the external environment. The behaviour is continuously shaped by the forces within the environment. We, thus, develop interests, attitudes, values, etc. As the environment changes due to the technological and scientific development, the behaviour is affected. The effect of the environmental changes are wide-spread, which may require overall shaping of behaviour. Values though relatively stable, also change with wide-spread changes in the environment. The rapid industrialisation has brought about many changes in our life style. The people are constantly migrating from rural to urban areas and also within the cities. The multi-storeyed buildings have come up with the result that the boundaries separating people have been blurred. All these have given impetus to the development of new sets of values. Values play the most prominent role in the life of every individual. They encompass the entire region of human endeavour whether it concerns feeling or willing or doing. The cognizable behaviour of an individual is only part of his total behaviour. Rokeach (1973) defines values as an enduring belief, which guides

actions, attitudes, judgments beyond immediate goals to more ultimate goals. In short, values are the core of one's personality.

It would, therefore, be of great significance to study value orientations of youth as they specially appear to be victim of the transition than the old, that is perhaps one reason why the youth are increasingly growing restless about the decadent value system in our society.

The present investigation is concerned with studying value orientations of adolescent boys and girls. A good deal of significance has been attached to the adolescent period because of the perplexities to which the adolescent boys and girls are exposed. The world of today's teenagers is a world apart, current popular literature keeps reminding us that the generation gap is becoming wide and that the adolescent values are at odds with those of parents. The adolescents consist of more than a half of the population. Thus, it can be seen that the problems of understanding the adolescents are of vital concern, not only, to educators, psychologists, and parents, but also to all those who are directly and indirectly concerned with the study of adolescents.

In the past, the Indian society had a very traditionalistic view towards life and young people were much influenced by them. Now-a-days, in the present age, young

people play a vital role in society than they had ever been in the past. The youth of today are going to determine the destiny of the world tomorrow. They are the products of the past, stewards of the present and treasures of the future. Stanley Hall (1904), the pioneer to the study of adolescence defined adolescence "as a period of storm and stress". Hence, the adolescent stage is one of the crucial stages in every individual. In this stage, the adolescents due to their physical changes tend to have constant conflict and hence experience heightened emotionality which invariably affects the individual's personality and growth.

Further, the adolescent stage is also known as a period of youthful immature idealism and reality wherein the adolescents aspire to be treated as an individual in society. Since the values of the adolescents are confused within himself, there is constant conflict between himself and his parents which leads to conflict in values within himself and the world around. Values are defined by England (1974) as a relatively permanent perceptual framework. They operate covertly and overtly. In all individuals, values operate in various forms from infancy till death in every walk of life.

Values are also defined as qualities which are regarded as intrinsically desirable (Websters unabridged), and as desirable ends or means (English and English, 1958). They are the qualities which people desire and which they

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seek in the activities they engage, in the situations in which they live, and in the objects which they make or acquire. Hence, values make our lives more meaningful and give us a sense of direction.

## 1.2 DEFINITION OF VALUES

The different definitions and connotations of value are given by renowned psychologists, sociologists, educationalists, and many others. Attempts at the definition of values abound in the literature, and the great difficulty of arriving at precise, stable and accurate formulations is widely accepted. Though, there are different implications of the word 'value', the fact, that it is a desirable goal, is realized by all.

Here, only those definitions are presented that in some way directly or indirectly helped the investigator for making conceptualization for the present study.

Lossky (1935) defines value "as something which prevails everything".

This definition describes value as that which determines the meaning of the world as a whole as well as the meaning of every persons, every event and every action.

By Carl Jung (1957) means values "to be a measure of intensity".

According to this definition, Carl~~s~~ says that

placing high values upon a particular idea of feeling, means that the idea of feeling exerts a considerable force in investigating and directing his behaviour. For instance, a person who places a great value upon power will be highly motivated to obtain power.

Kurt Goldstein (1951) defines value as "a characteristic of the true being of man, of his essence which manifests itself in reality".

Lewin (1959), speaks of value, "as influencing and guiding behaviour, having a positive or a negative valance, but not having the character of a goal".

William (1960) describes value "as any aspect of a situation, event or object that is invested with, a preferential interest as being 'good', 'bad' or 'desirable'".

This definition implies that values are not concrete goals of action but rather the criteria by which goals are chosen.

Kretch,et al. (1962) says value "to be a belief about what is desirable or good".

This definition of values reflect the culture of a society, and which are widely shared by the members of the culture. If an individual accepts a value for himself, it may become a goal for him.

Bowie and Morgan (1962) states that values "are a part of an individuals inner life expressed through behaviour".

Liputt and Harward (1964) viewed value: "as a criterion judgment being used by an individual or a group to choose between alternatives in decision and action situations, or used by the participant to explain the reason for making a particular choice".

Rokeach (1973) explains value: "as an enduring belief that a specific mode of conduct or end state of existence is personally or socially preferable to an opposite or converse mode of conduct or end state of existence".

England (1974) defines value:

As a relatively permanent perceptual framework and differentiates them from attitudes by stating that values are similar to attitudes, but are more ungrained, permanent and stable in nature, they are also more general and less tied to specific referant.

A most comprehensive definition, in psychological terms given by Kluckhohn (1951) defined value as "that aspect of motivation which is referrable to standards, personal or cultural, that do not arise solely out of immediate tensions or immediate situations".

The definition of value with its implication had

7 been partly used for the present study. From the above clarification on the definition of values it is clear that value is an enduring belief which guides actions, attitudes, judgments, etc. beyond immediate goals to more ultimate goals. The present study adopts this approach and inculcates many of the valid assumptions present in them.

### 1.3 CONCEPT OF VALUES

The term 'value' like other similar terms such as service, religion, art, morality, philosophy, etc., has multiple meaning. Values are said to be the compass which give every individual his direction as to how he should act, as well as how to interpret others action. Value is a simple word that takes a prominent place among the few words that express intense human meanings, such as life, love and work. Values are what our actions cleave to. They form the central pole around which we organize our desires and ambitions and fashion our idioms of life.

It is often observed that two individuals set in the same environment react to it in contradictory ways. While some despite over powering obstacles find peace and contentment, others confronted by proportionately fewer difficulties remain dissatisfied. Obviously, then every individual has an unique system of values which determines his mode of operation. In the words of Jones: "a value expresses a relationship between a person's



emotional feelings and particular cognitive categories".

A series of basic concepts and their explanations for making the meaning explicit are attempted. They are as follows:

1. Value is implicit and partly-inherent in nature. The word 'implicit' in the above concept means that value is not directly accessible to observation. Hence methods of inference or indirect methods have to be used to tap value. The word inherent is used here to imply the organic nature of value as indicated in the 'Types of men' by Edward Spranger (1928), Maslow (1959).

2. 'Conception' is a prerequisite of value in operation. Here, the word 'conception' is used in a narrow sense. Conception means only an idea about the general nature of the experience the individual prefers to have. This cognitive construct on the part of the individual holding the specific value is formed as a result of his previous interactions with the environment which enables him to construct 'general ideas' regarding the nature of experiences he liked to have.

3. Preference makes value operative in selection: Preference indicates an undertone of the desirable. The desirable is what is felt or thought proper to want. It is this preference that gives direction to the explicit behaviour of the individual.

4. Value in Operation Influence the Selection from Available Alternatives of Behaviour: Values become operative when an individual selects one line of thought or action rather than the other. The word 'selection' indicates a process of choosing from a range of alternatives subject to individuals preferences. An aspect of 'available' implies that availability of many alternatives of behaviour in a particular environment.

Looking into the philosophical writings of Franz Adler, he has suggested a different fourfold division in the concept of values. They are as follows:

1. Value as an Absolute: The first approach consists in defining value as absolutes or independent validates. Murfry (1956) defines value "as the quality of recognised desirability founded in a goodness" while Sorokin believes in the existence of "an absolute value reality".

2. Value Considered as Being in Objects: The second approach of value lies in objects, material and non-material. Ralph Linton (1945) well known definition of value is "any element common to a series of situations, which is capable of evoking a covert response in the individual to simplify, anything capable of being appreciated as a value of any interest".

3. Value Considered as Being in the Valuer: Kluckhohn (1961) sharpens the redefinition of values in the

10 psychological terms as "value is a conception, implicit or explicit, distinctive of an individual or characteristic of a group, of the desirable which influences selection from available modes, means and ends of actions". Needless to say, the conscious acceptance by the valuer becomes a prerequisite here.

4. Value as equated with actions: A value merely indicates the direction of behaviour towards one kind of object in preference to another.

Charles Morris (1956) was one of the first to systematise the above four trends into a single scheme which described values in three forms of operative, conceived and object values.

#### 1.4 CHARACTERISTICS OF VALUE

Psychologists have defined characteristics of values in various ways.

Kilby (1961) realises the growing importance of values. According to him, values are enduring dispositions and from day to day always ready to be influencing conduct according to the nature of the given values.

Values have two main characteristics namely polarity and hierarchy.

Polarity means they always have a corresponding

11 good - bad, beautiful - ugly, and the corresponding dis-value or negative. This makes an attitude of indifference to a value impossible, for even a statement of neutrality implies a judgment one way or the other depending upon the situation.

The second characteristic of values is that they arrange themselves in hierarchy. Every individual establishes some form of hierarchy of values based upon preference which serves as a guide in the process of choice. Strictly and precisely speaking, no two values exist in equal intensity. Thus, the values occur and operate in distinct hierarchy. A person with high liking towards social welfare may be least inclined towards personal material gains and pleasure; another person of high democratic value considers others equal, respects social justice, and does not like authoritarian views and ways. Thus, values stand in distinct hierarchy in the individual.

Kluckhohn (1962) states that each individual's value system is unique but there will usually be much common values among members of any group. Values occur in relationship to other values involving and inter-connecting patterns of meaning, hence, values are discriminating.

In order to enrich the clarification of the characteristics of the values some points are summarised as follows:

1. Values are hypothetical constructs. They are the criteria by which the choice of objects or goals are justified and viewed subjectively, they are responses involving desired both cognitive and affective in nature and involving commitment to what is experienced as contributing to constructive intent as perceived by the individual.

2. Values represent the desirable in the sense of what one 'ought' to do or what he perceives is right thing to do in any given circumstance.

3. Values arrange themselves in a hierarchy from inferior to superior values which are discriminating ('better than'; 'more useful than').

4. Values are interpenetrating.

5. Values occur in relationship to other values involving an inter-connected pattern of meanings.

6. Value is a cultural product, which influence behaviour.

7. Value system is best described as a multi-factor spiral or behavioural bias which moulds and dominates the decision-making power of that particular person.

8. Values are only an element in motivation.

More fully described, the social scientists concern to the characteristics of values are as follows:

They are shared, they are agreed upon by a plurality of people and do not depend upon the judgment of any particular individual.

They are taken seriously, people connect values with the preservation of the common welfare and the satisfaction of social needs.

Values involve emotions; people are moved to make sacrifices, even to fight and die for the highest values.

Lastly, since values require consensus or agreement among many people, they may be conceptually abstracted from the various valued items.

### 1.5 FORMATION OF VALUES

Values are individual and social. Both influence each other and develop or modify values. Everybody live in a physical, social, educational, cultural, economical, political and occupational environments. These environments are not isolated ones, though the fields of some of them may be separate somewhere. Usually, the environment, in which the individual live and work, is a composite of several of them varying in degrees of characteristics of each of them. These composite environments, alao, known as set up or constraints, provide various kinds of opportunities which vary from place to place and from situation to situation.

Initially, values start taking forms from the experiences in the interactions of biological and psychological needs with the surrounding - physical, social, cultural, and other types of environments including the family, the social milieu, the peer group and, thus, the needs of the individuals, that desires and aspirations generate from it and are fulfilled from it. He sets goals, forms views, adopts ways, and acts and reacts to meet his requirements. He gains experiences and value is an integral part of experience. The variety provides more opportunity and experiences, enables him to make suitable choices and preferences, enables him to develop beliefs and attitudes to result in values or a value system. Hence, values emerge from the results of the actions and reactions of the individuals internal conditions with his external configurations equipped with several response opportunities and resulting in different nature.

#### 1.6 TYPES OF VALUES

Values differ from individual to individual placed in the same environment owing to the difference in individual mental make up and temperaments, values, applications and experience become different.

Inspite of the divergent value system in different cultures yet there are certain universal values common to mankind.

15 Sprangers (1960) describes six basic types of values  
namely:

1. The theoretical or intellectual,
2. The economic or practical,
3. The aesthetic,
4. The social or altruistic,
5. The political or power seeking, and
6. The religious and mythical.

Lossky and Marshall (1935) state four important types of values, namely:

1. Absolute positive and negative: An absolute positive value is a value unquestionably justified in itself and consequently possessing the character of goodness from any standpoint, in any relation, for any person. Everything that is an obstacle or hindrance to the attainment of the absolute fulness of life possesses negative value, or in other words, the character of art.

2. Relative positive and negative: A relative positive value is a value possessing the character of goodness only in certain relation or for certain specific subjects. A relative negative value is that which possesses rudeness in a particular relation to a particular person.

3. Intrinsic: Intrinsic values are all absolute and objective and possess significance for everybody.



4. Instrumental: Instrumental values possess the character of a means for the realization of some positive value.

Morris (1956) speaks of three types of values. He referred to the common usages of the terms. The 'operative values' are behaviours of organisms in which they show preference for one object or objective rather than another.

There are also concerned values showing the preference of an individual for a symbolized object.

There is also the objective value "refers to what is objectively preferable, whether or not it is sensed or concerned as desirable'.

Golightly (1948) describes values in two types, namely, essential and operational values.

Lewis (1959) described four types of values namely intrinsic, extrinsic, inherent and instrumental values.

Kilby (1961) analysis suggests four different types of values, namely:

1. Type A - conception of the desirable which operates either consciously or implicitly to determine choice and judgments which organizes and directs one's behaviour.

2. Type B - Value is an implicit behaviour organizing concept or meaning with the desirable quality built in.
3. Type C - Value is a valuing of some object or goal that is, it is the pulling powers or relative worth or valence of activity or object.
4. Special Type - The special type is the aesthetic value.

According to Brightman and Beck (1963), there are three categories of values:

1. The first category is intrinsic and instrumental values. Intrinsic values are valuable ends in themselves while instrumental values are means to achieving a valued end.
2. The second category, permanent and transient contains values which exists through any adverse condition and they are permanent, others such as good health may vanish and they are called transient.
3. The third category is termed as catholic and exclusive. A prized status could be possessed only by a single person or a specific group at

18. one time and so would be an exclusive value, catholic values are those that may be shared by all such as truth.

Rokeach (1968) spoke of values in two forms, namely, instrumental values and terminal values. Instrumental values are desirable modes of conduct and terminal values are desirable end-state of existence.

#### 1.7 DEFINITION OF VALUE-ORIENTATION

Formerly, a value-orientation may be defined as a generalised and organised conception, influencing behaviour of nature, of man's place in it, of man's relation to man, and of the desirable and undesirable as they may relate to man-environment and inter-human relations.

Kluckhohn in an analysis of his own definition of value-orientation states: Value orientations may be related by individuals or in the abstract typical formable by groups like values they vary on the continuum from explicit to implicit.

The conceptual differences in the literature between value and value-orientations are relevant here. Value-orientations are generally described as clusters of values along a certain foci.

Values are conceptions of the desirable which permeate a entire culture and may be treated as along

lists. Value-orientations on the other hand are conceptualized as a pattern cluster of certain associated values along may be foci in life situation of a cultural group.

### 1.8 CONCEPT OF VALUE-ORIENTATION

This concept designates a meaningful functional unit of behaviour and appears to have value for research. It might be well to suggest, too, that it be concerned of as a hypothetical construct, since seldom will it be directly observable, and ordinarily will operate so implicitly and unconsciously and be embedded in a entire network of values as to require indirect inference.

Kluckhohn states that since value elements and existential premises are almost inextricably blended in the overall picture of experience that characterizes an individual or a group, it seems well to call this overall view a "value orientation", symbolising the fact that that affective-cognitive (value) and strictly cognitive (orientation) elements are blended.

Value orientations are complex but definitely patterned (rank ordered) principles, resulting from the transactional play of three analytically distinguishable elements of the evaluative process - the cognitive, affective and the directive elements which give order and direction to the ever flowing stream of human acts and thoughts as these relate to the solution of 'common human' problems.

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These principles are varying from culture to culture but are varying only in the ranking patterns of components. The other kind is the variation of degrees of conscious awareness individuals have of the value orientations which influence behaviour.

It is convenient to use the term value orientations for those value notions which are general, organised and include definitely existential judgments. A value orientation is a set of linked propositions embracing both value and existential elements. In another words, value orientation is a ~~distinct~~ modal aspect of any total action complex. The distinctive quality of each culture and the selective trends that characterize it rest fundamentally in the system of value-orientations.

The patterns of value-orientations have been singled out as the most crucial elements in the organization of the systems of action. In the culture they constitute by ways 'being' embodied in meaningful symbols within the personality these orientations are grouped according to roles and role expectations denoting requirements which the concrete orientations and interactions both stipulate and fulfil.

Hence, value orientations become organized into systems of generalised, normative pattern which require consistency of cognitive cathetic and consequently evaluative orientation from particular situation to another.

Value-orientations elaborated into cultural patterns possess the potentiality of becoming the common values of the members of a collectivity. Concretely, value-orientations are over-whelmingly involved in processes of social interaction.

### 1.9 TYPES OF VALUE ORIENTATION

Kluckhohn (1961) classifies two types of value-orientation, namely dominant value-orientation and variant value-orientations.

The variant value-orientations are not just the "loose ends" or the outlooks of the odd and deviant but rather the value-orientations of a culture that form an interlocking network of dominant (most preferred) and variant orientation with the variants either permitted or required by the complexities of the social structure. Hence, the dominant and variants will be in constant slow evolution as time passes and the society changes, with perhaps variant of today, becoming the dominant of tomorrow, again requiring that they be conceived of relatively and dynamically.

### 1.10 CLASSIFICATION OF VALUE-ORIENTATION

The three major assumptions used to classify value-orientation was given by Kluckhohn (1961):

1. There is a limited number of common human problems for which all people at times find some solution.
2. While there is a variability in solution of all the problems, it is neither limitless nor random, but is definitely variable within a range of possible solutions.
3. All the alternatives of all solutions are present in all societies at all times but are differently preferred.

Strodtbeck and others (1961) have classified value-orientations with five classifications in relation to five cultures namely:

1. Human-nature orientation,
2. Man-nature orientation,
3. Time orientation,
4. Activity orientation,
5. Relational orientation.

1. Human-Nature Orientation: There are three logical divisions of Evil, Good and Evil, and Good. There is a significant difference between the view that human nature is simply neutral and the view that it is a mixture of the good and bad.

2. Man-Nature (Supernature) Orientation: The

three point range of variation in the man-nature orientation - subjugation-to-nature, Harmony-with-nature, and Mastery-over-nature is too well-known from the works of philosophies and culture historians to need much explanation - Spanish-American culture gives a very definite subjugation to nature-orientation. The Mastery-over-nature position is the first order orientation of most Americans.

3. Time Orientation: The cultural interpretations of the temporal focus of human life break easily into the three point range of Past, Present and Future.

4. Activity Orientation: The modality of human activity is the fourth of the common human problems giving rise to a value-orientation system. The range of variation in solutions suggested for it is the threefold one of Being, - Being-in-Becoming and Doing.

5. Relational Orientation: The last of the common human problems to be treated is the definition of man's relation to other men. This orientation has three subdivisions: the Linear, the Collateral and the Individualistic.

#### 1.11 VARIATIONS IN VALUE-ORIENTATIONS

The value-orientation by Florence Kluckhohn and Strodtbeck (1961) termed it for central meaning system. Its wording is intended to recognise the combined,



inseparable operation of belief and value, of "is" and "ought". That is, that ordinarily these basic meanings involve both belief (private certainties, truths or facts - generally, termed as existential propositions", and indicators as to the courses of action, having emotional motivational qualities of "should", "ought", right-wrong, true-false, good-bad (termed as normative or value propositions).

As Clyde Kluckhohn (1951) has written since value elements are existential premises which are almost inextricably blended in the overall positive of experiences that characterizes an individual or a group, it seems to call this overview a value-orientation.

Value-orientations are often specific to given spheres of activity, as, when a group is predominantly individualistic in the economic - technological sphere but goal-oriented in the religious or recreational.

#### 1.12 THE NEED TO STUDY VALUE ORIENTATIONS OF ADOLESCENTS

Contemporary society in which we live, continuously stresses the importance of one value or another in our lives. Many educational administration, teachers and parents hold values as of great consequence. There have been a number of studies relating to the description of this challenging problem. But there have been very few studies relating to the psychological aspects of the adolescents in

15 relation with values which seem to be a vital problem. Now, it is being more and more realized that values being the function of the total personality in the socio-physical environment cannot be viewed in isolation.

The values are learned by the child as he interacts with his family and broader social cultural environment. But as a result of continuous cognitive growth of the child, particularly during adolescence, his values seem to undergo a change. There is a fairly universal agreement that puberty does mark the beginning of adolescence. Thus, it can be seen that the physiological changes occur due to puberty by which the individuals are emotionally imbalanced and hence are in conflict with the authority of the adults.

Further, the adolescent as a group have their own interests and values which are often in conflict with the adults. Adolescents today live in a complex but constantly changing society. With the changes in society, the adult expectations of adolescents are bound to change. Hence, due to the lengthened emotionality of the adolescents, and the rapid shift in personality and the great general vacillation the adolescents are in a dilemma as to what they really are.

There is a great deal of concern today with the problem of values. Youth in almost every country is, deeply uncertain of their value-orientations. The world culture, in all its aspects seem increasingly scientific and

relativistic, and the rigid, absolute values which come to us from the past appear anachromatic. Even more important is the part that the modern individual is asserted from every angle by divergent and contradictory value claims.

The changes in value-orientations during adolescence, however, are not uniform. Rather, they seem to vary along with their age and sex. Many have reported that with increasing age, values of adolescents are reoriented.

Moreover, a number of studies report age and sex differences in respect of the overall pattern and the pace of value reorientation. Thus, Bhat (1966) reports that rapid value development takes place upto the middle adolescence period which slow down in later adolescence.

Similarly, further studies have also reported the rural-urban differences of adolescents in value-orientation.

Though, many studies have been done in the field of values yet there are hardly any researches done in the field of value-orientations of adolescents. Hence, the investigator feels it essential to study adolescents since there is a great deal of youth concern today with the problem of their values. By investigating the value-orientations of adolescents, the investigator feels that it will enable parents, teachers and many others who are directly or indirectly involved with the present day youth to deal adequately with their sons and daughters.

Hence, it is justified by the fact that all adolescents tend to feel, think, learn and act in certain characteristic ways that sets them apart from children and mature adults. Besides this, the investigator is also interested in studying the two stages of adolescence, namely, early adolescence and late adolescence.

Recent studies of the changes in behaviour throughout adolescence have revealed changes that are more rapid in the early than in the latter part of adolescence. The behaviour and attitudes of the individual in the early part of the period are also markedly different from those of the latter part of the period. As a result, it has become a widespread practice to divide adolescence into two periods - early and late adolescence.

### 1.13 EARLY ADOLESCENCE

Early adolescence extends from thirteen to sixteen or seventeen years, roughly. Early adolescence begins when the individual becomes sexually mature. For the average girl of today, early adolescence, begins at thirteen years, and, for boys, approximately a year later, and late adolescence is placed around seventeen years.

Early adolescence is usually referred to as the "TEENS", sometimes even the "terrible teens" (Berger, 1965), News Report, 1966, Parter (1965). There are several outstanding characteristics of the early adolescent years

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that distinguish them from childhood years and from the closing years of adolescence. They are as follows:

(1) The Young Adolescent's Status is Ambiguous

The young adolescent's status in our modern society is vague and confused. At one time, he is treated as a child, and when he acts like a child, he is reprovved and told to "act his age". Duvall (1965) has pointed out that the teen years represent a fundamental dilemma of life - to grow and mature, or to stay and be secure.

(2) Early Adolescence is a Period of Change

Ausubel (1955) has emphasized that physical changes are inevitably followed by psychological changes and pointed out that adolescence in our culture can be described as a time of transition in the bi-social status of the individual. It is a period during which marked changes occur in duties, responsibilities, privileges, and relationship with others, under such conditions attitudes towards self and others become inevitable.

(3) Early Adolescence is a Period of Heightened Emotionality

Traditionally, adolescence is a period of "storm and stress" of heightened emotional tension that comes from the physical and glandular changes taking place in this stage. The most important emotional patterns of the early

adolescent years include anger, fear, worry, jealousy, affection, joy and curiosity.

(4) The Adolescent is Unstable

At this stage, instability is extreme. One minute the young adolescent is up in the clouds, and the next he is in the depths of despair. This instability is very apparent in his social relationships, instability in vocational expectations is common that planning for the future is very difficult. In general, the young adolescent is an unpredictable person, even to himself. The physiological and psychological changes which accompany sexual maturity come so quickly that the individual is unsure of himself, of his capacities and of his interests. As Luchins (1954) has pointed out that he must "learn to dance in harmony with many different tunes while still attempting to maintain some degree of harmony with himself."

(5) The Young Adolescent has Many Problems

Studies have revealed that problems are numerous and for most part, center around physical appearance and health, social relationship in the home and with outsiders, relationships with members of the opposite sex, schoolwork, plans for the future - including education, choice of vocation, and relation of a life mate - sex and moral behaviour, religion and finances (Abel and Gingles, 1965); Adams (1964); Bailey and Robertson (1964); and Bhatt and

Lewis (1962). On the whole, girls have more problems than boys during adolescence that disturb them (Garisson, Remmers and Radler(1959); Schonfeld, Strang (1965).

(6) Unfavourable Social Attitudes toward Early Adolescence

One of the most troublesome aspects of this age is the obstinancy of the young adolescent. He will not listen to reason but does just the opposite of what he is asked to do, or he just "moons" around (Musgrave, 1966; and Quay, 1965). As Hess and Goldblatt (1957) have pointed out, "It is generally assumed that the attitudes of the society toward ~~its~~ teen-age members are characteristically depreciatory and often hostile.

(7) Early Adolescence is a "Critical" Age

Early adolescence is the time when the individual, sheltered and protected throughout childhood "breaks ~~a~~ the cocoon" and reaches the "border of the unknown external world (Rube, 1956). Eisenberg (1965) has pointed out that adolescence is a "critical period" in the development of being both a time of rapid and profound change in the organism and a time providing the necessary but not sufficient conditions for full maturation in manhood.

#### 1.14 LATE ADOLESCENCE

The late adolescence, like early adolescence, is a transitional period. The adjustments to a mature status and

1 to a mature level of behaviour, which begins during early adolescence, are normally and gradually completed at this time. Because the major changes in attitudes and patterns of behaviour begin in early adolescence, transition is at a slower rate in late adolescence than it was during the early adolescence. This is true of both physical and psychological changes.

Late adolescence, which is part of the adolescent period, is recognised as beginning around seventeen years of age. There are certain attitudes and patterns of behaviour which are normally found among older adolescents that make them different from young adolescents - these characteristics are increased stability, changes in methods of meeting problems, knowledge of decreased adult concern, increased emotional calm, increased realism, and interest in symbols of maturity.

1. Increased Stability - The change from instability to stability in the older adolescents is notable in their interests, in clothes, choice of a life career, emotional behaviour, etc.

2. Methods of Meeting Problems - The problems of the older adolescent are, in general, much the same as those faced by the younger adolescent and the difference being only as to how he solves and attacks his problems. The older adolescent learns how to solve the problems he



encounters with increasing success with each passing year. As a result, he is better adjusted, happier and easier to live than the young adolescent. (Crow and Crow, (1965); Hechinger and Hechinger (1963); Remmers and Redler (1959) and Rust (1961).

3. Decreased Adult Concern - The older adolescent is less of a problem to his parents, teachers and other adults. He is more interested in planning and preparing for his future and more mature in behaviour. The adults concern about him lessen and hence the adolescents are given more independence, rebellion and fiction wave (Douvan, 1957).

4. Increased Emotional Calm - Normally, the generally heightened emotionality of early adolescence should wave as the adolescent is given more independence and is less protected by adults. In its place, then comes emotional calm.

5. Increased Realism - With increased social and personal experiences and with increased ability to think rationally, the older adolescent sees himself, his family and friends, and life in general in a more realistic way. As a result, he is happier and suffers less from disappointment than he did when he was younger (Crow and Crow, 1965; and Jersild, (1963).

6. Interest in Symbols of Maturity - As the adolescent approaches legal maturity, he is anxious to

create the impression, that he is no longer a "teen ager" but rather that he is on the threshold of adulthood, since dressing and acting like adults are not always enough, he concentrates on using symbols of maturity which identify him with adults because they are associated in the minds of others with adult status.

Hence, most older adolescents make greater strides in achieving the goal during late adolescence partly because they have a clearly defined status than they had earlier.

#### 1.15 DESCRIPTION OF THE SPECIFIC VALUES UNDER THE PRESENT STUDY

It has been concluded by a number of psychologists that values make an individual perceptually sensitive and receptive toward valued stimuli, and defensive or unresponsive stimuli. This process of 'value resonance' has the disadvantage of blinding an individual about certain events, but has the advantage of helping the individual maintain his values even under undesirable conditions.

The adolescent period is the time when adequate system of values should be developed. Education, moral and religious training experience and percept should be exploded in every way to help young people build for themselves worthwhile value systems which would prepare them to cope successfully with the demands and responsibilities

of adult being. The principle is basic to the healthy development of youth because values, like other motives, exert considerable influence on the conduct of youth.

In view of the fact that values play such an important role in the life of adolescents, an attempt is made to study five specific areas in values namely personal values, social values, instrumental values, terminal values and work values. The investigator wishes to give a brief description of each of the five areas in values.

(a) Personal Values

It is generally believed that a well developed set of personal values is conducive to better personal integration. It gives a sense of direction in life and some piece of mind. Students having more insight into their own values were thought to be better adjusted, more self objective and less given to rationalization.

The personal values also known as individual values function within an individual value system, which usually does not conflict with the value system of the society and operate within the personal sphere of decision-making. In addition, personal values may be sufficiently intense to determine change in the individuals behaviour even if such action deviates from social norms and violates social values contained in the value system of the society. Values are the powerful determinants of human

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behaviour in individuals, groups, and society as a whole. The fulfilment of these conditions are necessary before something can develop into a value for an individual, (a) he must be aware of its existence, (b) his awareness must become a matter of concern to him so that he develops an emotionalised attitude towards it, regarding it as good, or bad in some degree and is not indifferent to it, (c) his awareness and attitude must not be merely transitory but must endure in time.

Various psychologists, sociologists, anthropologists and many others have viewed personal values from a different point of view.

Gordon Allport (1939), a well-known psychologist has defined personal values as a "belief in which a man acts by preference". Allport studied values as five types of personality traits, namely, theoretical, social, aesthetic, political and religious.

Others define personal values as value system of the individual by his innate motivation systems.

Nazereth and Waples (1972) defined personal values to "refer to those which are practised by the individual alone, irrespective of his social relationship", example. Excellence propelled by his own motivation, the individual determines his standards of achievement and can attain these targets, without assistance from any other

action.

The personal values dealt here by the investigator are cleanliness, dignity of labour, diligence, punctuality - regularity, honesty, nature - appreciation, victory in suffering, fortitude, courage, maturity, self-reliance, ambition, excellence and hope. The description of each of these values are given in details in the third chapter.

(b) Social Values

As man interacts with other people in society, he builds up a set of feelings or attitudes in respect of relative worth of persons, objects, or ideas. On the basis of such feelings, he develops likes or dislikes in varying degrees of intensity, and ranks these likes and dislikes in the form of a hierarchy placing as it were a 'price tag' on each. Much of these feelings are learned from childhood and through the process of socialization, others are learned through experience in everyday living. Attitudes held by society that define what society considers correct, and of relative importance are referred to as social values.

Social values have been defined in various ways by sociologists as abstract and often unconscious assumptions of what is right and important.

Young in (1950) defined it as "relatively enduring awareness plus emotion regarding an object, idea or

person."

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Woods (1966) defined it as ideas "as to whether objects or behaviour are good, bad, desirable or the like".

However, defined social values do constitute society's preferences or estimates of worth in respect of material or non-material objects in society.

Hafeez and Begum (1964) have defined social values. Many a time in upholding the value of the group, the individual may have to sacrifice his own interests. Other individuals may hold this view as "good" for the progress of society. This indicates that the possibility of advancement in the sense that, what is desired by the self for itself, to the good, as of the desired by the community or society, composed of a plurality to more or less operant and consentment selves. Any virtue of the interests of community and aspirations of a group co-operant and consistent being, it is possible intellectually to concern this as the ideal of the group or as a group social. This has been called as social values.

The social values dealt here by the investigator are adopted from Begum and Hafeez (1964). They are, namely, harmony, love, sympathy, tolerance, peace, service, co-operation and sincerity. The description of these values in detail are given in the third chapter.

(c) Instrumental and Terminal Values

The variations in personality, societal and cultural differences along attitudes not only generate - individual differences in value systems but also individual differences in their stability. Both kinds of individual differences can reasonably be expected as a result of differences in such variables as intellectual development, degree of internalization of cultural and institutional values, identification with sex roles, political identification and relations of upbringing.

Man possesses fewer terminal values than instrumental values. The total number of values is roughly equal to or related by means of biological and social make up and most particularly by his needs.

At the stage of theoretical thinking it is assumed that they represent two separate yet functionally interconnected systems whereas all values concerning modes of behaviour are instrumental to the attainment of all the values concerning end states. The modes of behaviour may be instrumental to the achievement of social terminal values, whereas several modes may be instrumental to the attainment of one's terminal values. There is nevertheless, a conceptual advantage of defining terminal values of referring only to 'idealized end-state of existence' and to defining all instrumental values as referring to 'idealized modes

of behaviour'.

Rokeach (1972) defines instrumental values as "a single belief that takes the following form". I believe that such and such mode of conduct (example, honesty and courage) is personally and socially preferable form in all situations with respect to all objects. In another sense, instrumental values are defined as idealized modes of behaviour.

Rokeach (1972) defines terminal values as "idealized and desirable end-states of existence."

An instrumental value is that which has its ground in the consequences it produces transfer of training, a method of work, mode of attack etc. which when possessed by an individual, can be used by the individual on numerous occasions and in varied situations, provided only that the individual can use its utility as applied to any given occasion or situation.

The instrumental values dealt here by the investigator are ambitious, broad-minded, capable, cheerful, clean, courageous, forgiving, helpful, imaginative, honest, independent, intellectual, logical, loving, polite, obedient, responsible and self-controlled.

The terminal values dealt here by the investigator are as follows: a comfortable life, an exciting life, a



sense of accomplishment, a world at peace, a world of beauty, equality, family-security, freedom, happiness, inner harmony, mature love, national security, pleasure, salvation, self-respect, social-recognition, true-friendship and wisdom.

The description of the dimensions in these areas are discussed in the third chapter.

#### (d) Work Values

Work values can be defined as primary objectives which people seek to attain through work. They are abstractions rather than objects or activities.

By the definition of work values we mean "the worth or excellence or the degree of worth, ascribed to a particular work, activity or an aspect of the work". The concept of work values as "primary objectives" which people attempt to attain through work is an important contribution in the area of occupational psychology.

The basic dimension of work values are determined on the basis of manifest desires for various returns and conditions which people seek in their jobs or occupations.

Ginzberg (1951) proposed three basic dimensions of work values namely extrinsic values, intrinsic values and concomitant values. Ginzberg and others say that these values tend to stabilise in adolescence.

Crites (1961) obtained five orthogonal factors by factor analyzing three different measures of work motives and values, namely, material security vs job freedom, personal status vs social service, social approval vs system and structure.

Perrone (1974) defines occupational values as the empirically measured tendency to react favourably or unfavourably to certain generalised conceptions about work such as security and the like.

According to Super (1957) intrinsic values have been defined by him. Intrinsic values are those which are inherent in and derived from the activity or object itself. Thus, intrinsic values is that which belongs to the very nature of something. It would be a personal weighted preference for work for its own worth. The work is undertaken as an end in itself rather than for the sake of any other end, example, creativity, independence, achievement, management, altruism are intrinsic rewards.

The work values studied by the investigator specifically are nine work values, namely, prestige, economic returns, independence, associates, variety, advancement, achievement, altruism and intellectual stimulation. The description of these dimensions have been discussed in detail in the third chapter.

## 1.16 CHAPTERISATION

Chapter I: Conceptual Framework - This chapter is an introductory one to the present study focussing on the significance of values. The chapter also describes the concepts, definition, characteristics, types of value-orientations, and finally the purpose of the study.

Chapter II: Review of Related Literature - Several studies have been made in India and abroad quite a number of studies in values are conducted. The present chapter enumerates these studies in brief and projects further hypothesis.

Chapter III: Plan and Procedure - The chapter describe the procedure adopted for the present study, e.g., hypothesis, sample, tools of study, system of data collection and system of data analysis, etc.

Chapter IV: The Analysis of Data - The results and interpretation of results are included here.

Chapter V: Review, Findings and Suggestions - The chapter deals with a brief review, major findings and suggestions for further research and Bibliography.

In Appendices, the tools, scoring key and other relevant materials are given.

### 1.17 SUMMARY

The present chapter gives a brief outline of the conceptual framework of values and value-orientations. It reviews the various definitions of values. It also clarifies some of the important concepts related to values. This chapter also presents the salient features of adolescents. Finally, it gives the scheme of chapterisation.